

# CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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## THE SPIRITUALISM OF THE PAST AGES.

GENII, DEMONS, SPIRITS.

NO. IX.

### PERCEPTION OF SPIRITS BY DREAMS.

"To say that all dreams without distinction are  
visions and sports of nature, images of things,  
which come into the mind at random, and possess-  
ing them whilst asleep, as Epicurus and others  
believe, is contrary to all experience, for there is no  
man but has had dreams which have foretold him  
something. Piny writes that the cures of many  
things unknown before have been discovered in  
dreams. Porphyrius says the good Demons fore-  
show us in our dreams, evils to come, prepared for  
us by evil Demons; adding, if any man could dis-  
cern those things foretold in our sleep, he would  
become a prophet. Psellus says Demons come to  
those worthy of their society, and give them the  
knowledge of future things."

Roman Cassius says, in his sleep he was divinely  
commanded to write the Roman History, his God-  
dess in his sleep giving him hopes it should never  
perish.

Cardan, in his "De Mirabilibus," was admonished  
in a dream to write his twenty-one books, *de Subtili-  
tate*, so also his work *de Rerum Varietate*, was  
shown him, and that such dreaming was inherited  
by him, and that men might know there is some-  
thing in them besides themselves. Some dreams  
indeed to good, others to evil.

In all men there is buried seeds of contrary fac-  
ulties, and there are their evil Demons, a clear  
light, pleasure, and thus forebodings of future occur  
even to bad men. Galen chooses not to conceal the  
things he knew, although by it he hazarded his  
fame. Cardan says, he said if any man suspect me  
of speaking by this means a seeming of sanctity, let  
him know that no man among the ancients more  
constantly affirmed the immortality of the soul,  
than he (Galen) did, and with Cardan's opinion our  
author agrees.

Cassiodorus writes: "Pieriskius was going to Nis-  
mes with one James Rainer, who lodged in the  
same chamber with him, and whilst Pieriskius  
slept, he was observed by his companion to mutter  
in his sleep; whereon he awoke him, and asked  
what was the matter. Pieriskius said, I dreamed a  
goldsmith offered me a gold medal of Julius Cesar  
for four crowns. When at Nismes the occurrences  
of the dream were fully verified. The coin was a rare  
one, and much desired by Pieriskius, and in the  
hands of a collector was high priced. In a work  
on dreams, written in French, this dream is classed  
as an angelical dream. Ambraldus, the author of  
it, says, that as God made use of various means to  
reveal himself to the Prophets, there is no reason  
why dreams should have been excluded; and al-  
though Aristotle thought no great regard should be  
paid to them, yet it had been an universal opinion  
that the Divine Being did principally communicate  
with man by dreams; and this opinion had espe-  
cial reputation in the nations of the East, where  
the interpretations of dreams has been reduced to  
art. The people of Israel regarded dreams, and  
called the Church in her infant state."

Speaking of Divine dreams, designed to foretell  
events, he says, "they come under the emblem of  
an allegorical representation or to convey some  
command to man, for which there is need of  
Divine authority for undertaking and executing it;  
but for this kind of dreams, he conceives the time  
is past, and that any who boast of such now are  
impostors or fools. He then makes a reflection  
upon the Quakers for boasting of visions, revela-  
tions, gifts of the Spirit, &c., and says the Spirit of  
Christ is a Spirit of understanding, and not a Spirit  
which fills empty brains with fantastic imagina-  
tions." Yet he admits dreams may proceed from  
the impression and operation of angels, both good  
and bad; and also, "that they may sometimes  
appear to men, waking, so it is not incredible that  
God should make use of them." He then instances a  
dream of Mon. Calignau, Chancellor of Navarre,  
who being at Beauce, was called in his sleep by  
voices. He awoke, but not hearing it again, sup-  
posed he dreamed, fell asleep again, and was again  
called on awaking, he awoke his wife, telling  
her what had happened, and both lay waking for  
some time, expecting the voice, but again they fell  
asleep, when he was awakened a third time, when  
he was advised to remove his family from the  
town, for that shortly the plague would rage in the  
place. He obeyed the admonition and removed.  
In a few days the plague broke out, and great  
numbers of persons died.

Another dream, equally curious, concerning  
Louis de Bourbon, Prince of Conde, &c., relates,  
but which our author does not give, and concludes  
by saying, great circumspection should be used in  
judging dreams. If they induce a good action, and  
there can follow no bad event, then it should not  
be suspected; but if it prompts to evil, then it  
should be absolutely condemned and rejected as a  
delusion of the Devil.

Melanchthon divided dreams into four kinds, vul-  
gar, which may be called natural, because the  
cause is in view, as the things we have thought of  
when awake, or when humors or agitation of the  
imagination produce them.

The second presaging, which are not divine, but  
possessed as a gift—painting ovents by allegories.  
Thus Pontanus tells us at the siege of Genoa, a  
soldier dreamed he was devoured by a serpent; so  
when the other soldiers were put on shipboard to  
engage the enemy, he managed to stay behind; but  
a tumult in their absence arose in the city, and he  
(the dreamer) was killed by the discharge of a can-  
non called a serpent. Presaging dreams, he says,  
arise from excellency of temperament.

The third kind is Divine, and sent into the mind  
by God, or by himself, or anybody else, as spoken  
of in the Scriptures; these only are to be relied on.

The fourth is diabolical, as when witches (as it  
seems to them) are present at feasts and sports,  
and by their gestures gave evidence they were so  
dreaming.

Sennatus writes: "To supernatural dreams we  
refer all which are sent from superior sources,  
caused by angels stirring and aptly disposing the  
species, Spirits and humors that are in the bodies,  
and admonish men of good and necessary things.  
Diabolical dreams are caused in the same way, but  
for a different end."

The Platonics think many dreams may be refer-  
red to the Genii and Demons attending particular  
persons, but our divines much more rightly refer  
them to the attending angels.

Tertullian writes: "The gift of divine dreams  
descends even upon profane persons, for Nebuch-  
adnezzar had a dream sent him by God. In  
dreams, the fancy is employed, and it is not only  
of those things present with us in the day, but of  
those things which are distant, and which by our  
senses we have never perceived. The Epicureans  
suppose that images which fly to and fro in the air  
is the cause of dreams. Rhodiganus denies there  
are such images, but contends there are certain  
motions which effect the object, and these motions  
proceed from certain beginning of things which are  
shortly after to be said or done by us. This notion  
Tertullian denies, and refers "those dreams which  
we have concerning things that was never per-  
ceived before by the sense, or from some cause  
that do lie hid in the body, to a divine operation."

Quercian says, "supernatural dreams are mid-  
dle, between divine and natural; and in regard to  
their cause, are neither to be referred immediately  
to God, nor to the malignity of evil humors, on  
which natural dreams depend, but to our soul,  
which is awake when the body is sleeping, and  
which being stirred by supernatural reports, repre-  
sents by dreams and visions many phantasms which  
presage certain things to come."

Arnoldus de Tilla Nora dreamed he was bitten  
on the foot by a black cat, and the next day a  
cancerous ulcer broke out there. Simulerus says Ges-  
ner dreamed he was bitten by a serpent, and pre-  
dicted he should be afflicted with a pestilential  
carbuncle. It was so, and he died within five  
days.

Fracastorius relates a person at Genoa had bor-  
rowed a book which he had left on his sofa, but  
which on searching was no where to be found when  
the owner desired its return. The borrower dream-  
ed he saw a servant in the house take the book  
from the couch, and being about to lay it on the  
table, it fell and broke the cover, and she being  
afraid of the consequences of the accident, hid the  
book in a particular place, which, on rising in  
the morning, the dreamer reached and found the  
book, and on questioning the maid, she admitted  
the facts of the dream.

[Here a number of leaves are torn from the book.]  
Claude Tisserante, in his History of Prodiges,  
(1575), states the wife of one of the Chief of the  
Parliament of Provence, dreamed her husband was  
executed, which afterwards occurred at Paris. On  
awakening from her dream, she found her hand so  
stiff that she could not move it—and on it was  
stamped the image of her husband, with his head  
cut off, and all bloody. This image was seen by  
many living when the account was published.

Alexander of Alexandria writes an account of a  
man who dreamed he saw his mother carried at a  
funeral. Alexander seeing his agitation in his  
sleep, awoke him. The day and time of hour of  
the vision was noted, which tallied exactly with  
the event.

Cardan relates: "A friend said his brother, in a  
dream, had embraced and bid him farewell, be-  
cause he was going to the other world. In a few  
days a letter was received, announcing the brother's  
death."

He also tells of a soldier who dreamed he re-  
ceived a wound in the head, which caused his  
death. His commander, who loved him, desired he  
would not move out of the house that day. On a  
visit of some other soldiers who had determined to  
visit the enemy's camp, the soldier forgot the in-  
junction of his commander, and also his dream,  
and went with them. On approaching the camp,  
some of the enemy appeared; the companions  
escaped, but the dreamer's head was cloven in  
twain.

So another person dreamed he was drowned,  
and determined not to go swimming that day, but  
forgetting his dream, went, and was drowned.

St. Austin writes: "One Prostantius desired a  
doubt to be solved by a philosopher who refused  
to give him the solution. The following night,  
being awake, Prostantius saw the philosopher enter  
his room, and he then gave him the desired solu-  
tion. Meeting him the next day, he asked why he  
had refused to solve the questions in the day, but

had come at midnight of his own accord, and gave  
the solution. The philosopher answered, "I came  
not truly, but in my dream I seemed to do this  
for you."

Magentius endeavors to explain dreams by say-  
ing, in them a certain man is represented, and then  
an effort is made to produce something not unwor-  
thy of the person imagined. "Epictetus commands  
that our minds be raised by some man of great re-  
pute, which we may propose to ourselves to be imi-  
tated, that we may hear and behold him as if  
present. "Propose to yourself," he says, "what  
Socrates or Zeno would do in this case. The sago-  
cious virtue discovers itself by an instinctual im-  
pulsus, and I have exactly perceived in my sleep that  
which fell out the next day. So when I have gone  
to sleep with a fixed thought on a person sick, a  
proper remedy has been represented to me in my  
dream. I have read also that the same happened to  
Hippocrates and Galen. This I then doubted,  
but my experience has confirmed it, and nature  
prone to a business, finds most comprehensive  
means to accomplish it, which other means scarce-  
ly ever attained to, *incited Minerva*, as Ptolemy  
says."

Galen says, women with child often see that  
child's fortunes in their sleep. Syphalis and Peri-  
cles began to be formidable to Greece in the womb.  
(A modern instance of this is the dream of the mo-  
ther of Napoleon Buonaparte, at Kent, in Eng-  
land.)

Sir Henry Walton dreamed the University of Ox-  
ford was robbed by townsmen and five poor schol-  
ars, and wrote to his son, who was at Oxford, an  
account, which letter came to his hand the morning  
after the night in which the robbery was com-  
mitted. When the University and townsmen were  
making an inquest in the matter, the letter was  
showed, and by means of it the perpetrators were  
discovered. The son Thomas, and his uncle Nichol-  
as, who was Dean of Canterbury, foretold the days  
of their deaths.

Selneceus tells that Christian, king of Den-  
mark, foretold his own death, and told his chaplain  
and physician where it would occur. So Jacobus  
Scutellarius, the astronomer of Prague, foretold  
eight days before, he should die on the 10th of De-  
cember, 1589, and it so happened. So also the as-  
tronomer Leonardus Thurnisser, in consequence he  
made his will, and gave directions where he should  
be buried, and it happened as he had predicted.—  
His monument is at Rome. So also the physician  
Stancionius predicted, he being in a fever, the day  
of his death, 1538.

Koramus in his miracles of death, says: "dreams  
sometimes presage death, and instances king Pha-  
raoh's baker, Lucius Scylla, Calphurnia, the wife  
of Caesar, of Cicero, of Alexander the Great, of  
Cresus, king of Lydia, the Arcadian in Megara, of  
Flavius Valerius, of Marcian, the Roman emperor,  
of Elizabeth de l'Arche, the mother of the maid of  
Orleans, of Polycarp, and of the scholar of Paria."

Our author says, a gentleman in London, dream-  
ed a friend of his, who had died not long before,  
came to him, and said he had left £1000 in the  
hands of a person, naming him, for the use of his  
daughter, and desired he would go and remind him  
of it, and request him to pay it over. On his re-  
turn, he waited on the person, who acknowledged  
the fact, and paid the money. In about three  
months after he died.

He also says that he has had experience of the  
four kinds of dreams mentioned by Cardan, viz:  
the monitory, preservative, deterring and impelling,  
and that he had been guided by them in material  
circumstances of his life, and that many times the  
genii waiting on him have advised his going to  
sleep, and they would suggest in a dream that  
they would have performed. And when the dream  
was over, they having made their suggestions, have  
sensibly pushed him by the shoulder, held his  
wrist, or sensibly touched him on other parts of the  
body to awaken him, and bade him consider that  
which was disclosed in his sleep. The things have  
generally been enigmatically presented, yet the  
meaning was obvious enough.

Dr. Becker, who takes on himself to solve all ap-  
pearances and dreams without agency or Spirits,  
writes a person dreams he will die, or that another  
came before him, or in a coffin, or perceives some  
one take him by the hand, or strike him on the  
shoulder. Now of the things concerning ourselves,  
a man has thought with great affliction of his death,  
a dream then comes, and the affliction causes the  
distemper, or having increased it, death follows. It  
is more difficult to solve this in respect to other  
persons, which he explains by sympathy. This being  
a natural cause, the devil should not be  
charged with it.

Sympathy he explains thus: "each body is  
composed of an infinity of little parts, interwoven  
in an unequal manner, and have a tie with each  
other, or with others of the same nature, and this  
causes an equality of humors. These particles  
have volatile parts which pass away in vapors, both  
outwardly and inwardly, as is seen in the vapor of  
hot blood, which is but a quantity of the parts in  
a volatile and continual motion, and these exhale  
from one body to another. This holds good in all  
things, like everywhere seeks its like, and joins  
with it. In the commerce of life, if this does not  
happen so exteriorly, it is because it is not a ne-  
cessity of nature, but by deliberation, and yet  
there will be a secret cause of the sympathy of  
these natures which does not appear outwardly."

"By the force of imagination, the volatilization  
of these subtle parts mount from the heart to the  
brain, where by means of the senses a representa-  
tion is formed, and then as the person is healthy or  
sick, man or woman, the brain hard or soft, the  
thing is imputed easily or with difficulty on the

brain, but this happens most commonly in sickness  
or in a mortality. Then whilst the blood or Spirits  
are particularly moved, persons have a lively per-  
ceiving—a woman of her husband, a mother of her  
child, a brother of his sister, a friend of his friend.  
Distance makes no difference, for the volatile parts  
disperse themselves and moves one towards an-  
other. This is shown by the teaching of a dog, the  
beast has but scant to guide it. So it is by the  
dispersion of the volatile parts that perception or  
dream waking occurs. This may be taken as a  
sign of the devil or a Spirit, but it is wholly na-  
tural, and by the unequal constitution of the brains  
of some, they more than others are subject to these  
visions."

Our author then says he shall proceed to con-  
sider this philosophy by a relation or two, which  
perhaps were more properly inserted in other  
chapters.

The first he gives is of the Duke of Buckingham,  
who was stabbed by Felton, extracted from Lily,  
the astrologer's book, "Monarchy or no Monarchy,  
1651."

A gentleman, named Parker, formerly attached  
to the Duke, and of acquaintance with the Duke's  
father, had a Spirit appear to him in the likeness of  
Sir George Villiers, the Duke's father. The Spirit  
came into his bed-room, and said: "Mr. Parker,  
I know you loved me formerly, and at this time  
my son is very well. I would have you go  
from me, (you know I am his father, old Sir George  
Villiers of Leicestershire), and tell him to refrain  
from the council and company of such, whom he  
named, or else he will come to destruction, and  
that suddenly." Parker imagined he was in a  
dream, and did not like to trouble the Duke with  
his vision, thinking he should be laughed at. A few  
nights after, the Spirit came again, and walked  
quick and furiously into the room, and said: Mr.  
Parker, I thought you had been my friend so  
much, and loved my son so well, that you would  
have acquainted him with what I desired, but you  
have not done it. By all the acquaintance which  
was between you and me, and the great respect  
you bear my son, I desire you to deliver to him  
that which I before commanded you." Mr. Parker  
upon this promised he would. But the Duke  
not being easily to be spoken with, and deeming no  
credit could be given to him, he told the Spirit his  
thought, when it said: "If he will not believe you  
have this discourse with me, tell him of such a se-  
cret (which the Spirit named), and which he knew  
none in the world ever knew but myself and him."

Mr. Parker being now convinced, saw and acquaint-  
ed the Duke with his father's apparition. The Duke  
laughed at the narration. Parker then told the  
Duke the secret with which the Spirit had possess-  
ed him. The Duke was astonished, but took no  
warning. After this, the Spirit appeared again to  
Mr. Parker in a sorrowful manner, and said: "Mr.  
Parker, I know you have delivered my words to  
George, my son. I thank you for doing so, but he  
sighted them, and I now request this more at your  
hands, that once again you go to him, and tell him,  
that if he will not amend, and follow the counsel I  
have given him, that knife or dagger, and with that  
he produced one from beneath his gown, shall end  
him, and do you, Mr. Parker, set your house in  
order, for you will die at such a time."

Mr. Parker again unwillingly went to the Duke,  
who desired he would no more trouble him with  
such messages and dreams, and said he perceived  
he was an old man and doted. About a month  
after, the Duke meeting him on Lambeth bridge,  
said: "Now, Mr. Parker, what do you say of your  
dream?" to which Parker replied: "I hope it may  
never succeed." Within six weeks, the Duke was  
stabbed with a knife, and Mr. Parker died as he  
had been admonished.

This narrative is inserted in Lord Clarendon's  
history and Sir Richard Baker's chronicle. Lord  
Clarendon says: "Mr. Parker was an officer in  
the king's wardrobe at Windsor, of good reputa-  
tion, and then about 50 years of age." Sir Ralph  
Freeman introduced Parker to the Duke, and walk-  
ed a short distance behind, but did not hear the  
discourse, yet observed the Duke's manner, and  
Parker told Sir Ralph when he mentioned the cir-  
cumstances and the secret to the Duke. The Duke's  
color changed, and he swore he could come to that  
knowledge only by the devil, for the particulars,  
(the secret) were only known to himself and one  
other person, whom he was sure would never speak  
of them.

The author says he thinks Dr. Becker's hypo-  
thesis will hardly clear this matter, and then re-  
lates an anecdote occurring to himself. About six  
years ago, a gentleman, a stranger, came to me  
about six o'clock in the morning, and it being cold  
here, I was not risen, requested the servant would  
request me to permit him to have an interview with  
me in my bed room. He was admitted, and said a  
lady, a relative of mine, whom he had met at  
Hamstead, had directed him to speak to me about  
something of which I had knowledge. On asking  
him where he lived, he said Canewood. I was  
surprised, for that morning about three o'clock, I  
had been awakened by a voice saying, Cane, Cane,  
Cane. Now, whether the intensity of this gen-  
tleman's thought had come to me and wrought this  
on my mind, or how it came to pass, requires con-  
sideration.

What Hope Dm.—It stole on its pinions of  
snow to the bed of disease, and the sufferer's frown  
became a smile—the emblem of peace and endur-  
ance.

It went to the house of mourning—and from the  
lips of sorrow there came sweet and cheerful  
songs.  
It laid its hand upon the arm of the poor man  
which stretched forth at the command of holy  
impulses, and saved him from disgrace and ruin.

## NATURAL CONDITION OF THE THREE PRINCIPAL GROUPS OF FACULTIES.

The faculties to which we now especially refer,  
are provided for the gratification of those instinc-  
tive desires which are more or less indicative of  
the radical necessities of our nature, in individual  
and social life. These faculties may be classed as  
—1. The Animal and Social; 2. The Artistic and  
Intellectual; 3. The Moral and Spiritual.

The first of these groups relates to man merely  
as a superior animal. He has Alimentiveness, or  
an instinctive desire for food, as a radical necessity  
in common with all animals. He has Secretive-  
ness also, which, as an animal faculty, conceals  
and hoards the food he has obtained by his Acquisi-  
tiveness and Destructiveness, and thus secures it  
from the depredations of others; while Cautious-  
ness, anticipating a future season of want, combines  
with Secretiveness in preserving it from the de-  
composing action of the elements. These last two  
faculties, also, as we have shown in another ar-  
ticle, are assiduously employed in protecting the  
young of the species from every kind of dangerous  
exposure, whether it be to inclement weather or  
rapacious enemies. In his more social relations,  
his Amativeness, Philoprogenitiveness, Inhabitiveness,  
and Adhesiveness, have each their appropriate  
objects and functions, as manifested in the  
various phases of individual, domestic, and gregarious  
association; while his Combativeness, in its  
legitimate or natural condition, stands the prompt  
and pertinacious guardian of all these relations  
from the ruder modes of assault.

The Artistic and Intellectual group, though less  
radically necessary than the former to man, in  
these merely animal relations, includes all those  
faculties which place him at the head of the animal  
kingdom. The inherent capacity which he pos-  
sesses, above all other animals, of providing appro-  
priate food, and remedies for disease, adapted to  
his different bodily conditions, and of extracting  
those varieties of food and medicine artificially from  
animal and vegetable substances, must be attri-  
buted to this group of faculties, in connection with  
the group last mentioned. In proportion as these  
faculties acquire a mental character, he becomes a  
cook and chemist, investigating both fluids and  
solids in relation to their nutritious and pharmaceu-  
tical value, thus accomplishing much more exten-  
sively by the mind what the inferior animals per-  
form within narrower limits by the external senses.  
Even in his savage state, man has a much higher  
natural instinct of food and medicine than the lower  
creatures, and gives his instinct and experience a  
much wider social application than they can possi-  
bly do. But by the phrenological application of  
his Artistic and Intellectual faculties to these ob-  
jects, he will yet be enabled to ameliorate the phy-  
sical condition of being far beyond his present most  
sanguine efforts, so that the condition of the at-  
mosphere itself, even under the most unfavorable  
circumstances of local deterioration and epidemic  
impurity, may become the passive subject of his  
skill. The arts, both of nutrition and of medicine,  
are yet to advance, with every other accompani-  
ment of human progress; and the strides they have  
recently made, in connection with chemistry, fully  
warrant the most unlimited anticipations. Within  
a year or two past, a well-authenticated chemical  
discovery is announced, not only for extinguishing  
extensive conflagrations by means of a small gas  
apparatus, but at the same time purifying wide  
areas of atmosphere.

We are not aware of the existence of any animal  
beside man that makes artificial instruments of de-  
struction, either for procuring animal food, or for  
self and social protection, unless the web of the  
spider is to be regarded as a singular expedient  
and invention of this kind. Indeed, man is chiefly  
elevated by this artistic faculty of Constructive-  
ness, not only above the inferior animals, but  
above the humbler varieties and families of his  
own species. It is the highest external charac-  
teristic of superior civilization, and is the faculty,  
above all others, which is appealed to and dis-  
played at the "World's Fair" in Europe. But  
endlessly diversified and apparently inexhaustible  
as are its manifestations, it does not necessarily  
imply the co-operation of the highest intellectual  
powers, for these are employed in investigating  
and comparing the abstract relations of being and  
of truth, and find their most appropriate and en-  
nobling sphere of action in the moral and Spiritual  
dominion of the mind.

The faculty of Constructiveness is not equally  
shared by the two sexes, being chiefly developed  
in males. Comparatively few articles of ingenious  
or useful construction have been produced by fe-  
males, in any age of the world; we never read of  
woman as builders, carpenters, armorers, machi-  
nists, nor as being generally employed in con-  
structive operations of any kind, very remote from  
the primitive uses of the fig-leaf. It is not known  
that they have ever been addicted either to the  
production or the exercise, even of artificial wea-  
pons of defence; for the story of the Amazon is a  
mythological fable. Nor can they ever become suc-  
cessfully engaged in any pursuit, whether artistic,  
mechanical, intellectual, professional or political,  
which would, in any degree, interfere with their  
exclusive maternal functions—the conception, nourish-  
ment, care, and education of their offspring, the  
human race. In this way, however, woman is  
truly the mother of all arts and improvements of  
life, while her only social province is the cultiva-  
tion of those gentler affections and virtues which  
meliorate and adorn the world, and supply the  
fountains of terrestrial bliss. To man, wholly ex-  
empt from the burdens and absorbing duties of  
maternity, is given the arts of Constructiveness;

Defence and Government, as the natural guardian  
and protector of woman. And this appropriation  
of diverse functions to the sexes, is evidently in  
accordance with the instinctive desires and radical  
necessities of our nature.

The moral and Spiritual group of functions indi-  
cates the social and religious necessities of humani-  
ty. Without the moral functions of self-esteem,  
benevolence, and conscientiousness, no high social  
condition could be either acquired or maintained.  
Human nature would present a horrible and self-  
destructive scene of individual degradation, inhu-  
manity, cruelty, fraud, deprivation, and extermina-  
ting injustice. Through the organ of Veneration,  
which is entirely peculiar to him, man becomes a  
religious animal, with Spiritual necessities, incen-  
tives, and influences. In him, this organ, like the  
human heart, is at once a recipient and diffusive  
faculty, by which he receives Spiritual influences,  
and imparts them to all the other faculties of his  
mind—elevating, refining, and strengthening them  
—and without which he would relapse back, after  
reaching mature age, through all the stages of re-  
trogradation, to the state of animal infancy. It is  
to the natural, unaided, unilluminated, and fre-  
quently unconscious action of this faculty, in in-  
citing the other faculties to higher and nobler ob-  
jects of attainment than those which concern mere  
animal existence, and in filling the mind with the  
impulsive sentiment, "Excelsior!" in relation to  
the arts and moral virtues, that the world is in-  
debted for its present amount of civilization. It is  
this alone which creates civilization, from the bar-  
ren chaos of savage life, and which, after enriching  
it with the artistic, social, moral, and intellectual  
products of all the other faculties, maintains it  
from decay and relapse to its original destitution  
and misery. It is this faculty which, even in its  
natural state, induces appreciation for the great,  
the good, the excellent, in all things. It superin-  
duces the sentiment of antiquity, with all its vivid  
sympathies for the good and noble of the past;  
and the sentiment of Hope, filling the vista of the  
future with statues and monuments of intellectual  
greatness and philanthropic virtue, still more per-  
fect and sublime. It is this which has established  
the popular respect for the Common Law, Trial by  
Jury, Courts of Justice, and Constitutional Rights,  
as institutions resulting from venerable experience.  
It is this which causes the heart to acquire a loftier  
impulse of veneration for an illustrious line of an-  
cestry, with all its commemorative heraldry; and it  
is this, most distinctly, which has given birth to all  
the varieties of natural religion in the world, which  
are but so many expressions of veneration towards  
the unknown God, and instinctive indications of  
the Spiritual necessities of our nature.

COLERIDGE.—As an "eloquent talker," it may be  
doubted whether his superior ever lived. The  
statements made on this head would certainly be  
judged most extravagant and incredible, if they  
were not from minds of widely differing associa-  
tions and tastes, and some of them from sources  
which forbid the thought of undue partiality for  
the man. Thus De Quincey, whose ungenerous  
imputations of plagiarism, and unfeeling allusion to  
personal frailties and domestic embarrassments,  
arouse one's highest indignation, says:—"He spun  
daily, from the loom of his own magical brain,  
theories more gorgeous by far, and supported by a  
pomp and luxury of images, such as no German  
that ever breathed could have emulated in his  
dreams." Thus, too, Hazlitt, who allowed differ-  
ences of political opinion to convert early friend-  
ships into bitter hostility, writes:—"He talked on  
for ever, and you wished him to talk on for ever;  
his thoughts did not seem to come with labor and  
effort, but as if borne on the gusts of genius, and  
as if the wings of his imagination lifted him from off  
his feet; his voice rolled on the ear like the peeling  
organ, and its sound alone was the music of  
thought; his mind was clothed with wings, and,  
raised on them, he lifted philosophy to heaven. In  
his descriptions you then saw the progress of  
human happiness and liberty in bright and never-  
ending succession, like the steps of Jacob's ladder,  
with airy shapes ascending and descending, and  
with the voice of God at the top of the ladder." Thus, also, the conscientious and gifted John Foster,  
describing a talk in Bristol, says:—"It was  
perfectly wonderful, in looking back on a few hours  
of his conversation, to think what a quantity of  
perfectly original speculation he had uttered in  
language incomparably rich in ornament and new  
combinations." And thus, once again, Henry Nelson  
Coleridge, his son-in-law, and editor of most of  
his works, writes:—"Throughout a long-drawn  
summer's day would this man talk to you in low,  
equable, but clear and musical tones, concerning  
things human and divine, marshalling all history,  
harmonizing all experiment, probing the depths of  
your consciousness, and revealing visions of glory  
and of terror to the imagination; but pouring  
withal such floods of light upon the mind that you  
might for a season, like Paul, become blind in the  
very act of conversion." Further quotations would  
be needless, but we shall be pardoned for adding  
the testimony of the inimitable Elia:—"Come back  
into memory, like as thou wast in the dayspring of  
thy fancies, with hope, like a fiery column, before  
thee, the dark pillar not yet turned—Samuel Tay-  
lor Coleridge—Logician, Metaphysician, Bard!  
How have I seen the casual passer through the  
cloister stand still, entranced with admiration,  
(while he weighed the disproportion between the  
speech and the garb of the young Mirandula,) to hear  
the unfold, in thy deep and sweet intonations, the  
mysteries of Iamblichus or Plotinus! for even in  
those years thou waxedst not pale at such philoso-  
phic draughts, or reciting Homer in his Greek, or  
Pindar—while the walls of the old Grey Friars re-  
echoed to the accents of the inspired Charity Boy."  
—Presbyterian Quarterly Review.



## Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, AUGUST 4, 1855.

### PROOF OF THE GOOD OF SPIRITUALISM.

If there is any one statement more positive than another in the Gospels, and better calculated to give dignity of purpose, while exalting the genius of christianity, it is found in the oft repeated assertion, that the mission of Jesus was to seek and to save those who were lost, and bring life and immortality to light, that all believing in him and in his teachings and resurrection, might "rejoice ever more," "with joy unspeakable and full of glory." To this end, was the Gospel preached unto the "poor," and because of this quickening and expanding of the inner life of the sinner, his conversion, and harmonization with the Father, is there joy in heaven, more than over the ninety and nine, who need no such repentance or conversion. Notwithstanding the plain teachings of the Gospels on this point, many of the theologically wise, condemn Spiritualism, because it "preaches glad tidings of great joy unto all people," "without reference to the artificial distinctions of saint or sinner, and because it has been efficacious in converting many from the error of their thinking, as well as the error of their ways. The reader may think this an unkind reflection on the motives and convictions of the churchman, but we have no alternative, since it is a frequent assertion with the theological and sectarian press, that Spiritualists are mostly made up of "Infidels," "Socialists," "Come Outers," "Back-sliders," and excommunicated church members. This statement might be dismissed with the compassionate pity, which its obvious absurdity warrants, but granting it to be true, what then? Are these men and women any the less immortal and responsible, because of their past errors of judgment? Are they any the less in need of instruction because of past imperfection?

Good Sense.—Did such fruit spring from the soil or culture of theology, would have prevented the utterance of such disparaging and contemptuous allusions, and render unnecessary both the question and the answer, that makes so large a number of men false to the fundamentals of their faith, and irrational in their methods of argument. It is with painful regret, therefore, that we call attention to this radically, unchristian, inhuman and senseless attack on the character of men and women, who, whatever their antecedents may have been, have evinced a love of truth in embracing Spiritualism, that should have commended them to favor and charity, rather than condemnation and obliquity. It seems, however, the times for hero worship has gone by, so we do not expect much credit from any of the theological schools for embracing an unpopular truth, although it can be sustained by the best authorities in and out of the church, and a pyramid of fact such as have no parallel in the annals of ancient or modern history. It may be, this is its fault, for the purveyor, "the greater the truth, the greater the libel," seems to be authoritative in theology as well as law.

Be this as it may, one thing is manifestly evident if Spiritualism has had the power to convert so many to a belief in "IMMORTAL LIFE," which is the efficiency of the theological method and argument, when the question "if a man dies shall he live again?" comes before the mind of the skeptical and argumentative inquirer. How far Spiritualism is capable of meeting this issue, and doing what *Theology* now fails to do, it were useless to inquire, in sight of the cases referred to, and the many that might be brought into court to bear testimony against the general issues theology makes with the free inquirer, but let the following extract from a friend's letter however answer, and correct the judgment of the erring bigot and unjust sectarian.

Besides these cares and perplexities, the hand of affliction has rested heavily upon my family of late, having met with a severe bereavement in the death of a lovely infant daughter, not quite a year old, which we buried only a few days ago. But ours is not the house of mourning, although the event has caused us much sadness. No, we do not grieve, for under the beautiful and truthful teachings of the harmonious philosophy, we feel as well as know that the little Spirit has not fallen into an eternal sleep, neither has it entered upon the dreary existence of the orthodox believer, which is about the same thing, but has the same veritable existence upon a more exalted plane, and capable of manifesting its presence at any time, upon observance of the proper conditions.

I was truly pleased to learn that you had enlisted in the good cause. It is always gratifying to receive accessions from any quarter, but when valued friends come over, it is doubly cheering. Spiritualism to me is a subject of the most intense interest, as well it might be, for upon it rest all my hopes of a Spirit future. Outside of it all is darkness and uncertainty, where I have groped my way ever since I was capable of mature thought, with little or no hope of a destiny higher than that of a dog or horse. The thought of the future would often force itself upon my mind, but it was a painful one, for I always left the question as I found it, a profound mystery. I have turned to the sacred book so called for light, with the same results. Here, however, I will acknowledge that before I embraced Spiritualism, my regard for that book was so slight that even in my most generous mood, I could not open it with decent respect, and I always quitted it with the most hearty contempt. The "book of nature" too, was quite as unsatisfactory, for however plainly it pointed at the fact of a Creative and controlling power, it maintained the most profound silence as to the immortality of the soul. In this unhappy state of mind, modern Spiritualism found me, and notwithstanding my matter of fact, habits, of thought, inclining me to pass aside every alleged truth incapable of exact measurement by *sides and angles*. It has, however, dispelled all substantial doubts, so that instead of desponding, I now rejoice in the prospect of a bright future.

Spiritualism here has made but little advance, at least outwardly. There are many here who are quite favorably disposed towards the cause, and indicate a willingness to hear whatever might be said in its favor. Orthodoxy, as you doubtless have noticed here, has sunk to a very low condition. It has now languished almost to the expiring point, and a few effective efforts of Spiritualists would soon kill it outright. We feel much the want of a reliable medium, Mrs. Black being the only one left here, and she but partially developed. The great truth, however, is silently working its way into respectful notice, soon to become popular and acknowledged generally. It now no longer sleeps in a manger, and its friends can publicly entertain it without derision or the fear of Smithfield fire.

Truly yours, ANDREW SMITH.

Dr. ORTON, of Brooklyn, will lecture at Mr. Taylor's, No. 145 West 16th St., Next Sunday morning at half-past ten o'clock, A. M.

## TRANCE, SPIRIT-SEEING, AND REMARKABLE CURE, SIXTY-THREE YEARS AGO.

The following narrative will remind the reader that manifestations of Spirit-power and mediation are no new thing under the sun, for the good they have done and the kind offices they have filled in aiding Humanity's progress, has left in the past history of all nations proof of their presence and guardianship. Ere long, therefore, it will be a pleasure of great delight to the advanced Spiritualist to turn to the histories, traditions, and superstitions of the past, that he may compare the manifestations of those times with the positive evidence which our age and his own experience must furnish in such abundance, to prove the presence of God and Spirits in history, while correcting the extravagances and exaggerations which partial and one-sided culture has thrown around them.

In the performance of this pleasing duty, the investigator ceases to be the partizan of the nineteenth century, for the manifestations in the past marry with the evidences of the present, and force the conclusion of unity in all the characteristic manifestations of Spirit mediation and guardianship.

The Spiritualist from this standpoint becomes a factologist and a truthist, and must speak as one having authority, when his or her opinions are given. Simple as this method is, there is in it the outlines of a full and complete Spiritual system, which, when developed and completed, will harmonize nature with God—God's revelations to man—man with himself and the Providences of his history. In sight of the benefits resulting from this comparison of the ages, it is a stupendous duty, and the position of Man make that duty imperative, since he, as head of the human family, must harmonize with all time and feel the divinity that has shaped the ends of life's unfolding, before he can feel his oneness with the Divine Mind, who has ordained that all shall be "but parts of one stupendous whole."—Ed. Ch. Spr.

[From the New England Spiritualist.] We have, in our house, "a faithful narrative of the wonderful dealings of God, towards Polly Davis, of New Grantham, in the State of New Hampshire. Taken from her own mouth, and the testimony of several witnesses, of established and approved veracity, who were present with her through the scenes of distress, and that sudden and surprising recovery, contained in the following account. Taken as above, on the 12th day of September, in the year of our Lord Jesus Christ, 1792, by the Rev. Mr. Bertroughs, of Hanover, and the Rev. Mr. Eastbrooks, of New Grantham." And as I think it suitable to your purpose, I cheerfully transcribe it, for your use.

And permit me to say to you that both myself and husband, who is a subscriber to your paper, feel very deep interest in the cause in which you are engaged: and most earnestly hope you will be well sustained in your efforts for the spread of the truth.

Sincerely yours, HANNA S. PERRIN.

After an account of her awakening and conversion (which was rather remarkable), and subsequent backsliding, the narrative continues: "The first day of last July I was seized with convulsions, which came upon me with such violence that it appeared to myself and others, that my animal frame must soon yield to the force of the disorder, and my life come to a period."

She continued in this situation till the night of the eleventh of July, when she was suddenly seized with a cramp in her stomach, which was accompanied with such agony and distress that it appeared impossible for her to live from one hour to another.

In this situation she continued till the following night, when the cramp increased to such a degree, that the constant rack and agony of body constrained her to a continued rolling and tumbling on her bed, during which time, she remained speechless, but appeared to have her senses; for when any spoke to her, she would take them by the hand, and intimate that she understood what they said. All hopes of life were now at an end in the view of the family, and the neighbors, who had come together at the house on this occasion. But, after having continued in this extremity of distress, till about midnight, she became more easy; upon which, the neighbors retired to their several homes. Soon after this, she was suddenly seized again, and supposed by the family to be dead; and accordingly the neighbors were called to the house, with tidings that Polly was dead.

Upon the arrival of the nearest neighbor, he observed that she lay stretched out on her back, with her eyes about half open, and the pupils of them turned up into her head. She appeared, at first sight, to be entirely lifeless; but upon trial, he found for once, some motion in her pulse. After lying in this posture for an hour or more, she suddenly fetched a long sigh, opened her eyes, and related as follows:

"I have seen hell naked before my eyes, and fully expected to plunge into it. The sight was dismal beyond all description. In the midst of these dolorous shades appeared to my view a person whom I knew; and after having had sight of him, he appeared to sink down into the darkness and smoke of the horrible pit. I heard the groans of the damned Spirits, which indicated that agony and distress which are beyond all utterance or conception. In the utmost extremity of danger, and when I appeared to myself ready to plunge into the dismal gulf of darkness and misery, my Savior took me by the hand, and told me to follow him." Upon this he led me through a place resembling the most dismal miry clay, and from thence through a hideous wilderness, after passing which, every object which opened to my view, appeared to be clothed with an inexpressible beauty. My Savior addressed me, and said he had brought my feet out of the miry clay, and had set them upon a rock; and he himself appeared to be the rock upon which I stood.

I was admitted into the heavenly world, where the Lord looked upon me, and smiled: and told me I must return and warn a wicked world for a little season; but should, in a short time, return again. He told me I should be much more sick than I had been, but should wholly recover, and be well for a season. I saw thousands of the heavenly host clothed in that beauty which cannot be uttered; and heard those songs of praise, the melody of which are beyond the power of language to describe."

"Those who take the language of this description in its literal sense, will see in this vision nothing but a reflex of the notions then and now prevalent in the 'Orthodox' world; but those who can see through the symbolism to the Spiritual realities involved, will recognize something more than the illusions of a diseased brain. We will remark that, as it was common for ancient seers to suppose that any bright and glorious being whom they saw was 'the Lord,' in person, so, in more modern times, visionists who have seen exalted Spirits, have at once imagined them to be 'Christ,' or the 'Christus,' as an individual being. All highly advanced intelligences are usually seen with a halo of electric light around their heads; and as artists have been accustomed to represent Christ in that manner, it is quite natural that Spirit-seers, should suppose such intelligence, who may be manifested to them, to be Christ himself."—Ed. Spiritualist.

Upon her having declared to the by-standers these discoveries, she remained for the space of three days and three nights without food or sleep; during the whole of which time she was almost incessantly employed in praying and praising God, and warning others to prepare for death. After this she gradually recovered to such a degree of health as to be able to walk about the house, and at times to walk abroad. In this space she often said that she should be much sicker than she ever had been, but should certainly recover to a better state of health than she had enjoyed for four years past. She frequently pointed out the week in which she should be taken sick; and, accordingly, on Friday of the same week she had mentioned, (which was the 27th of July,) she was violently seized with cramp convulsions, which was soon accompanied with a profuse discharge of blood from her stomach; in which situation she continued till the 6th of August, during which time she was reduced to the last extremity, and all visible prospect of her living was now at an end. For the space of sixteen days she was not known to turn herself in bed, except once. From Monday night to the Saturday night following, she remained entirely without food or drink, except once she took a little water, and once she swallowed a morsel of food, which her stomach immediately rejected. She was so weak that it was with difficulty, and very seldom, she could make any one understand, by whispering in their ear. On Saturday she was thought to be dying; but as she had all along intimated that she should certainly recover, so she now intimated the same, by signs, to those who were present. In this situation she continued till about eight o'clock in the evening, at which time, to the surprise of all, she recovered.

### THE TRIBUNE'S POSITION AND LOGIC ON SPIRITUALISM.

In calling the readers attention last week to Mr. Dana's late attack on Spiritualism, we did not quote from it as we had not the room for the necessary argument and explanation. We return to the subject, therefore, to state the position of that gentleman, and we suppose the position of the editors and proprietors in general of the *Tribune*, since it is popular ethics to say "so master so man." This may explain the wonderful unanimity of the employees of that establishment touching the merits of Spiritualism. Mr. Dana thus states his present and past position:

We have repeatedly challenged the adepts in the modern art of ghost-seer, spirit-rapping, table-tipping, and the like, to state a single new truth which their pretended relations have added to the sum of human knowledge, but as yet they have not been able to meet the proposal. Instead of it, however, we have had from them several propositions to engage in the discussion of various abstract moral, religious or fantastic topics, which form the nature of the case we have been constrained to decline.

On this extract we have but two remarks to make, and both shall be brief:

1st. It is true Mr. Dana has asked the Spiritualists for a new truth, but we have no knowledge he ever asked himself or any other person, if the Facts of Spiritualism were true; for if he had his request would never have been made, since the World's History proves that Truths and Principles ultimate themselves in Science and Literature only by virtue of the facts that gave them being. While Mr. Dana therefore ignores the Facts of Spiritualism, or considers them so contemptible, he is as safe in asking for a "new truth" as he would be in asking for a "white black bird," and the world will one day render him exact justice for his sagacity.

2nd. It is not true that Mr. Dana, so far as we are concerned, has been invited to "the discussion of various abstract, moral, religious or fantastic topics," but we have asked Mr. Dana to define what he means by a "new truth," because it was said by one of our olden times, there was "nothing new under the sun."

It is probable Mr. Dana is too sensible and gentlemanly a man to doubt the authority of the above assertion, for he is orthodox—very—and does not need any proof of his immortality, so that we are at a loss to know, how he can have the presumption to ask for a "new truth," or how he should have so far forgotten his position as to ask him for a definition of a "new truth." If, however, Mr. D. will give us the required definition, we again promise to give him, "the new truth of Spiritualism. He should be able to do this, for any one, who can call out such complimentary notices as the following, which appeared in the *SUNDAY DISPATCH*, as a note to his late argument against Spiritualism, is surely able to say, what a new truth is, and what are and shall be the signs of its coming. We shall wait and see. In the mean time we wish the Spiritualists to know how Mr. Dana's position and logic are appreciated by some of his contemporaries.—The Editor of the *Dispatch* says:

This takes down anything we have ever read or imagined; and we can't help admire the boldness with which he declares that *Truth* is a divine origin. He is above anything in or out of the flesh—in his own estimation—and that is quite sufficient for him! We feel no more interest in spiritualism than we do in any other natural fact or phase in human nature; but we must appreciate such arguments against it as are put forth by the *Tribune* man. It is a pity he did not exist at the time of the creation; for he might have made some valuable suggestions.

### CLAIRVOYANT EXAMINATION.

The wonders and miracles of Science are now so generally known of, that few will need to be informed that such exist in every department of Natural and human history; but of the wonders developed by, and the revelations made through the Clairvoyant Media, few know aught, beyond the general fact, that such phenomenal developments of mind or spirit are spoken of.

We have not the room at present for extended remarks, but wish to call attention to the fact, that many wonderful cures are effected, and valuable lives saved, through the efficacy of Clairvoyance and Mesmerism.

No one therefore should abandon hope until, he or she has had an examination at least, by one competent and honest Clairvoyant, after every other means had failed to effect a cure.

The STARS and STRIPS of Manchester, N. H., in noticing this subject and the labors of Mr. and Mrs. Copp, says: "We regard them as intelligent and upright persons," and concludes as follows:

We hear of some very remarkable cures performed by following out the prescriptions of Mrs. Copp, given in the Clairvoyant State. This curing disease by the aid of Clairvoyance, and holding intercourse with the Spirits of those who have been "born into the Spirit-World," may seem strange and entirely unworthy of credence by the majority of our readers. Be that as it may, the believers in this doctrine now number, in the United States, nearly a quarter of a million—a great number of whom are among the most intelligent citizens of our country. They publish some seventeen periodicals—the majority of which give evidence of sterling ability on the part of their conductors—and we are assured that every true believer in Spiritualism punctually pays his subscription to the same—thus giving proof positive that punctuality is a feature in their religion. This being the case, we throw up our hands for the new theory, and invite 'believers' to locate in our midst. Judging from the tone of the newspaper press throughout the State and our own limited experience, we think there is a large field open to them to operate in.

## AN INDEPENDENT TEST COMMUNICATION.

NEW YORK, July 30, 1855.

Editor's Christian Spiritualist: Among others, I have been led to investigate the subject of spirit communications, and though, at first, a very decided antagonist to any such theory, I am now very fully convinced of the truth of the theory by no means—new phenomena. Probably had I better understood my own impressions of Spiritual truths, I should not have entertained the many doubts I did when first looking into this matter. I have had such incontrovertible proofs of the intercourse of Spirits in the other spheres, with ours, that a free and honest wish to aid others, leads me to record any evidences I have had, and which were beyond the possibility of doubt. In submitting, then, the following test to your pages I am the more satisfied that the strength of my convictions will meet my own past doubts, and, in some instances, I trust, be equally influential to others. Some are of the opinion that the influence of mind over mind has every thing to do with the communications received. That is the very point I want to reach. If mind had such control, then has the medium, through whom this was received, a most astonishing amount of mental force, and she must be in possession of a power that belongs to no human organization. Any one may judge of this by calling on her (Miss Kate Fox, at 553 Broadway,) and instead of the mind they might imagine to meet, of such extraordinary power, there will be seen a young lady peculiar for her retiring patience, modest and gentle manner, and fidelity in the discharge of the onerous duties of her situation as a medium. I was present one afternoon at her rooms, and sat away from the table, not expecting any communication, and looking on at others who were asking questions, when the alphabet was called for, and the following addressed to me: "My son, I am here, I am your grandfather, your mother's father—we wish you to investigate this matter—remember our mission is Divinely pure—live a life of purity—live as near the truth as you can and know how, and you will be happy hereafter. Do not allow your mind to be influenced by the opinions of others, Samuel."

This somewhat surprised me, and I decided it was not intended for me, and did not come from my grandfather, as I had no such relative living or dead of the name. However, not to throw any impediment in the way, I asked how many years he had been dead, and how many children he had living, and received answers; the latter question was all I could, at the moment, confirm as correct. I did not know how long he had been dead, (or out of the form) until I made subsequent enquiry, and I then found the answers were correct to the very year and month. He had been dead sixteen years and four months. But this is not exactly the test; it is here: I had always remembered him by the name of Robert—if I ever thought of him at all—I certainly was not thinking of him at the time I received his message. In the evening I showed the communication to my mother, his daughter, who said I was in error, and her father's name was "Samuel," and not Robert, and that the time he had been out of this world was quite correct.

I now ask, where was the influence of mind over mind in this case? Miss Fox certainly did not know anything about me or my relations, dead or living, nor did I expect any such communication, and he was being far from my thoughts. I have had communications from him since, and trust to be guided by the purity of the counsels I receive, not only from him but from others who communicate with me. At his request I give this, as I will any other I receive, to the public, that the enquirer may be assured there is a reality in Spirit communication, if they will be guided by their Spirit friends and not by their doubts and objections. You are free to use this in any manner you may think for the encouragement of Miss Fox in her very laborious and praiseworthy efforts to give all an opportunity of knowing that their friends do have an interest in them, although occupying a different sphere. Respectfully yours, R. J. CUMING.

Waverly-place, N. Y.

### THE NEUROLOGICAL SYSTEM OF ANTHROPOLOGY.

The words *Neurology* and *Neurological* being sometimes misprinted, and often misunderstood, like other unfamiliar words, a brief explanation is offered. Near twenty years since, I began to circulate the word *Anthropology*, as a popular term to denote the science of man. This term is now so current and as familiar scarcely to require explanation. About thirteen years since I endeavored to give currency to the term *Neurology*, which signifies properly the entire science of nervous substance, and therefore comprehends the entire science of life and mind, as all manifestations of mind and of animal life are connected with the nervous substance of the brain and body. The term *Neurology* is not yet so familiar as *Anthropology*, for much of the subject matter of the science is of a profound technical and unfamiliar character.

That portion of Neurological science, which develops the constitution of man, by determining the mental and physiological functions of the brain and the nervous system of the body, is called the "Neurological system of Anthropology," a system which comprehends Phenology, Physiognomy, cerebral Physiology, Sarcogeny and Pathogeny, the greater portion of which as developed now is entirely new to the scientific world.

J. B. BUCHANAN.

THE LABORS OF BRO. J. B. FERGUSON.—Few, if any in the Spiritual family, labor more earnestly or effectually for the development and spread of the gospel of Spiritualism than the Brother whose name heads this notice. And in hopes that his example may stimulate others to like activity, we make the following extract from a recent letter. We wish him every needed blessing that he may be able to continue thus active and useful.

"Our cause moves forward with certain and hopeful steps. Our healing without fee or reward, earthly, direct or indirect, is of a character to confound skeptics and believers. Nor does it interfere with scientific skill, so called, or the legitimate pursuits of the honorable sons of Esculapius. I addressed a large assembly at Laverne, fifteen miles distant, for five hours, on the 7th, and there was no sign of weariness. I feared they would think it the Everlasting Gospel, but universal approbation was expressed. God bless and prosper you. Fraternally yours, J. B. FERGUSON.

BRO. PETERS.—Your article has not reached us, as yet, much to our surprise, as we had mentioned the case of Miss Davis' cure to many of our friends, on our return from Troy. If it would not be too much trouble, (supposing the letter to be lost), could you furnish us with a duplicate account of "the sickness and recovery of Miss Davis, of Lansingburg," we shall be glad to give the same to the readers of the *Spiritualist*, for so far as we understand it, it is indeed a modern miracle.

## NOTES BY THE WAY.

HARTFORD, Conn., July 30th, 1855.

BROTHER TOWNEY: A few more notes by the way for your paper. On the Tuesday following the date of my last I lectured to a small audience in Birmingham, in the following Thursday in company with Mr. and Mrs. L. L. Platt, proceeded to Waterbury, where I left them to prosecute their journey to Bristol. I remained and spent a few hours with Brother Leavenworth, from whom I learned that the Spiritualists there had made a commencement by the formation of a circle for development, &c., and that on the first evening they had several manifestations. Many are enquiring. I had personal conversation with some, who thanked me for my labors and declared their determination to investigate for themselves. Let them do this and the truth will be made manifest. The same evening I proceeded to West Winstead, and the next morning to East Winstead, where I was most cordially received by our good Brother Rodney Moore; went with him on the Friday to visit Brother Jesse Dutton, of Barkhamstead. On Saturday went to New Hartford, and returning held a public circle at Winstead, at which was present a goodly number of Spiritualists and Media. We had an interesting meeting—both speaking and healing manifestations were given. On Sunday I lectured twice to large audiences, both morning and afternoon—and before I left, by particular request of the friends, appointed another meeting for a third lecture on the following Tuesday evening, which although a very wet evening, I had as large an audience as any of the preceding. I left this place with the best wishes of all, and earned request to visit them again at some future season.

On Sunday, Monday and Thursday evenings I lectured in New Hartford. There are but few Spiritualists in this village, but considerable curiosity, which I think, before I left, assumed the character of a deeper interest. I did not expect to have an audience of twenty, but had between two and three hundred, who sat with the most marked attention. On the day after my second lecture one of the Orthodox Deacons assailed the Truths which had been spoken as from the Devil, but was coolly told by those who heard him that the Doctrines of Spiritualism, to their minds, were certainly much more rational than the Doctrines of his Church. There was also an Orthodox Minister present who took copious notes, and who intends to favor his neighbors with a reply. I bespoke him a good audience and a candid hearing, commending all to hear and judge for themselves. He seemed, on the following day, to be afflicted somewhat with that disease known as "gnashing of teeth." I suppose a faint imitation of the future—the realization of which I trust he will be spared. He met a Spiritualist and told him he was a "hell deserving sinner"—that is, I suppose, allowing him to be the judge—as one of the saints who should officiate on that occasion. I should like to know what difference there is in thus judging a man to be a "hell deserving sinner," and saying without disguise and cant, "Go to hell with you!" the words are not alike but they both breathe the same spirit of intolerance. During my stay here also, my time was much occupied in circles, conversations with enquirers, and works of healing.

I cannot speak too highly of the kindness of Brothers Moore and Dutton, with their amiable ladies, and I should not do right were I to neglect to mention Mr. Elisha Hawley, of New Hartford. I have left numbers of your paper with different brethren, and I hope you will receive a few lists of subscribers. I expect to have the pleasure of seeing you some time next month.

Yours for Truth and Humanity, JOHN MAYHEW.

### [For the Christian Spiritualist.] DREAMS.

"We are such stuff as dreams are made of."—SHAKESPEARE. By dreams I mean what are generally understood by the word—those operations of, and impressions made upon the human mind, when in its natural condition of sleep.

Hitherto much speculation has been employed on this subject. Abercrombie, and many others have sagely aimed to bewilder us more than ever as to their causes; and as to the state of the soul during their phenomena. It seems to me that Spiritualism affords the only rational explanation of them.

The state of the body, during natural sleep, is entirely dormant and unresponsive to the usual external influences. Sight, hearing, feeling as to external objects are bereft of us. Still on awakening we frequently remember distinct events of which we have taken cognizance, distinct thoughts that have passed through our minds, distinct forms that we have seen, distinct words that we have heard. Was it the bodily functions that were exercised in all these? But the body was as if dead, it could not then perform its usual office of medium to the soul. What then could it be but the *Spiritual ear* with which we heard, the *Spiritual eye* with which we saw, the *Spiritual body* which experienced all those realities which made so distinct and vivid an impression on our memory, that many of them remain there as tangibly impressed as any recollections we have?

I use the word *realities*, because I verily believe that the experiences of the Spirit are as real as those of the body—nay more real. Indeed I understand the fundamental doctrine of Spiritualism to be, that Spirit is substance. Matter is the shadow of that substance. Therefore it seems to me that a man's dreams, being a pure exercise of his spiritual faculties, are a better index of his Spiritual state, than is his external life.

On the supposition that we are surrounded by Spiritual influences according to our state, much may be explained that would otherwise be unexplainable. We sink into the arms of sleep—we become dead as it were to the external, we are thus intermitted into that region of the internal which corresponds to our state.

Among all the recognized Spiritual media from the beginning of time, dreams have been regarded as a most important part of their experience—a most fruitful source of their interior wisdom. Joseph the pure and Spiritual Patriarch of Israel, was led by his dreams so constantly that he became a proverb with his worldly and sensual brethren who said of him, "behold this dreamer cometh!" Indeed history is so full of these "unaccountable coincidences" between dreams and their fulfillment, that the recollection of every one must be stored with examples more numerous than I could have time or space to bring forward. "Unaccountable" they surely are by any external logic; made accountable and real simply by the admission that we are living in a spiritual as well as in a natural world, with which in sleep we can have more direct and perfect communication than when awake.

Very few people there are in the world who have not treasured in their hearts the remembrance of some remarkable dream which has been interiorly recognized by them as a teaching from heaven.

A wonderful book would it make, could the most important dreams each one has severely dreamed be collected from almost any hundred intelligent men and women. Children often have dreams of most distinct and beautiful character. I remember one told me by a little boy of six years of age, "I dreamed" said he, "that two angels came into the open window, they were dressed in white, they had light around their heads. They came and spoke to me and to my little brothers, they told that they loved us and our mother, then they pointed to my little sister in her cradle and said 'she is an angel.' Who but one blinded by prejudice or sensualism could doubt that this dream was a real experience."

The same child has several times related dreams that he has had of angels, whom he has described as to their appearance in a manner well corresponding to the conceptions of the most Spiritual painters and poets. Children of six years of age scarcely be likely to form theories, and the way in which I could account for the fact, is simply to believe that the child did spiritually see what he described. It seemed to me the most rational thing that I could do so to believe.

I have heard of similar dreams of other children. No doubt they dream when they are too young to relate their dreams. Every one is familiar with that beautiful belief (which I dare not call a tradition) of Ireland, which Lover has given a lyrical form to, that when an infant smiles in its sleep, hears the whispering of angels. No doubt the angels to whose holy "charge" these little ones are consigned, do "whisper" to them in that loving language which only the Spiritual ear can hear.

I will venture to relate here a dream of my own, which, from the vivid impression it made upon me, I have come to consider as much a part of my waking moments. I had been for some days depressed with a great sense of unworthiness, of nothingness of soul; a state of mind constituting with me, and which has caused much unhappiness to all those to whom it is constitutional. In my sleep this dejection still hung over me like an incubus or spiritual cloud. I was sitting in a chair alone in the middle of an almost unfurnished apartment, bowed down almost to the earth with humiliation. Suddenly a door at my back softly opened, so softly that I did not hear it, and a soft yet heavy footstep approached me. The sound of the step was as that of a heavy person shod with light sandals. I looked up, and met a countenance of all-surpassing human loveliness, which gentlest pity mingled. I thought "Can he come to me as he did to Mary?" He came, and laid soft, warm, loving, human hands upon my shoulders, and in a voice of the most indelible tenderness asked me, "How couldst thou doubt my love?" The sensations I then felt would be impossible for me to describe, but it would be equally impossible to convince me that a human being in spiritual form did not at that time visit me. The touch of the hands was so real, the voice so real, the warm, pervading, strengthening *loveliness* that emanated from him was so real, both in its existence and its effects—for I lost not the sense of them for many days afterward—that I could as easily doubt the existence of any living being I encounter daily as his. I will not say that it was *He* whom I believed him in my dream to be—many have thought they saw the son of man, whether really or not is not for me to say; but I know that whoever I saw was one who loved me as none could love but one who was spiritually full of the Life of God. He put his arms around me—I laid my head upon his strong and loving bosom, and in that embrace departed from my soul's heaviness and from my body all pain. And I remained so often I awoke.

Dreams are often types or correspondences of that which we are spiritually to experience, teaching us withal many lessons of wisdom. I once dreamed of standing by a large deep lake of water, through or over which I must pass before I could reach the place of my destination. With me water is always a correspondence of trial or sorrow; whenever I dream of it I am certain that trouble awaits me of which I am forewarned. I saw a way of crossing this lake, there was no bridge, no boats—I could not swim. I stood with tearful eyes knowing that it somehow must be passed, when an angel with wings stood suddenly behind me and pointing upward said, "fly!" I looked wonderingly up in the direction indicated by his hand, when I saw above the water, and seeming to rest upon the air, couches on which reposed angelic forms, one of whom I recognised as a friend who had lately "passed away." I suddenly felt that I could fly, and rose almost without effort to where these couches were. All this was a lesson to me—first, that I had a trial to pass through; secondly, that it was one that I was myself unable to pass through, and thirdly that I would use the wings of faith they would enable me to fly above and beyond the waters of trouble, to a bed of rest.

Since our dreams indicate our state, the more we seek to elevate and purify ourselves, the more pleasant and profitable our dreams will be. Though by "mens sana in corpore sano" I do not mean exactly what the lawyers mean, who might construe this article as evidence of my own insanity, yet the sense in which I do receive it, it expresses justly the idea I have of what is necessary to us in order that our dreams may be "Visions of Heaven."

### THE ANNUAL MEETING OF THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE.

This Society held its Annual Meeting on the 2nd of July, in pursuance of the resolution of the Trustees, and the notice published in this paper. Gov. N. P. TALLMADGE was re-elected as President, and the following gentlemen Trustees, for the current year:—

H. H. Day, S. M. Allen, J. A. S. Tappin, S. M. Perry, Geo. N. P. Tallmadge, J. B. Buchanan, Dr. T. W. Duppre, Maj. G. W. Rimes, J. T. S. Smith, Gilbert Sweet, J. Jones, Jr., D. W. Johnson.

The new Trustees held their first regular meeting on Friday, the 3d inst., at 6 o'clock, P. M., for the election of officers and other business. It was resolved by the Society to amend the By-Laws, the better to facilitate the admission of new members and otherwise to promote the good cause.

### MISS FOX.

This Medium having been employed by "The Society for the Diffusion of Spiritual Knowledge" during the past year, to aid in free Circles, held at the rooms of the Society, 353 Broadway, for the best test methods of investigating the phenomena of Spiritualism, finds it necessary to take such recreation during the warm weather as may best tend to develop her system and the preservation of her health. After this week, therefore, (ending Aug. 4th), she will not be at the Rooms for two months, so that as many of the friends as wish to see her, will make good use of the time. We think it possible, however, that other Mediums will be at the Rooms of the Society during her absence; if so, due notice of the same will be given in this paper.







